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INDIANS AT • WORK



OCTOBER 1, 1934

A NEWS SHEET FOR INDIANS
AND THE INDIAN SERVICE

OFFICE • OF • INDIAN • AFFAIRS
WASHINGTON, D.C.



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Decentralization, and the area project method in Indian Service, were discussed in the editorial of September 15.

Indian Service is not unique in the matter of non-coordination, absence of team-play and failure to connect with the popular organization in the local areas. The condition is prevalent throughout the United States, and one example is given below.

It is not our shortcoming but our opportunity which is unique. In our power it lies (speaking of the Indian Service and the Indians collectively) to overcome a vital - an almost fatal - dislocation, which in most non-Indian communities has appeared to be incurable and which has left government at the mercy of uniformed crowds and has largely frustrated the social services.

I

Some twenty years ago, in New York City, I became well acquainted with the most intensively served district of Manhattan Island. This was during the efficient, honest and generously-spending reform administration of Mayor Mitchel. And millions of dollars a year

were being spent in this single district by private welfare agencies which supplemented the public agencies.

No area of Indian population has ever been served with an equal number of services of outstanding efficiency, fully equipped with modern technics.

But I made a special point to study this district not through the eyes of its services, but rather through the eyes of the people being served. That meant, the eyes of the individual being served; and of the boys' gang, the church society, the immigrant organization, the neighborhood club, and whatever other recipient of the abundant services.

I found that each of thousands of individuals was being operated upon by numerous betterment forces. Though these betterment forces were launched from no greater distance than City Hall or the Associated Charities headquarters or the Children's Court or the Board of Education, I found that each one of them, in the main, was oblivious toward the others.

I found that the actual human being, himself an integer, was broken up into a multitude of fictitious compartments, as these mutually oblivious improvement forces plied through him or across him.

I found that the organized forces of the community (the plain human beings, grouped because of proximity or because of racial affinities or common interests) had scarcely any connection with these scores of improvement enterprises. On the contrary, I learned that great

numbers of the individuals and of the groups of people were more than indifferent toward the improvement services; they were scornful or hostile.

And yet, the plain people and their local groups could not afford to be scornful or hostile toward the improvement enterprises. The life of the human beings in this Gramercy area was a meager, not a rich life. The group-life was feeble - the group-forming interests were few and poor. The improvement enterprises represented the stored wealth of civilization; the stored nourishment of civilization; and the individuals and the groups within the area were sadly undernourished. Verily, it was a condition of starvation amid abundance.

In this Gramercy area it was quite evident that a point of diminishing returns had been reached and passed by the social and educational services. Measured against the lavish and efficient outpouring of money, devotion and ability, the results were appallingly slight.

The observations above reported, in a typical city district, were made two or three years before the famous Mayor Mitchel Fusion administration in New York City came to its end. And remedies were set up, later to be buried under a political upheaval. The public of local areas were led to begin organizing, with the public schools as their headquarters. The organizations were called community centers or community councils. In the particular demonstration area which I have described above, there was established a community clearing house, wherein were listed all the resources of helpfulness of the whole city, on the one hand, and the human needs as consciously felt and recognized

by groups of the citizens, on the other hand. The difficulties of area organization were excessive. For one thing, the population drifted rapidly from neighborhood to neighborhood. The local roots were torn up before they got placed in the soil. Then, the area was a veritable briarpatch of racial prejudices. Again, the most dynamic existing organization was of the partisan political type, the "outs" against the "ins".

Nevertheless, the effort to develop citizen constituencies which did invite the technical services, and which cooperated with them in matters frequently technical and supposedly unpopular; the effort to bring large numbers of representative young people to a determined study of the city's and the neighborhood's problems; these efforts did largely succeed for the time being, but they were started much too tardily.

For only a year or two later, the public of New York rose up and cast into the discard, with violent revulsion, the first scientific city administration New York had ever experienced - the administration which had enriched the significance of government incalculably. To many of us it seems that the Mitchel administration had been destroyed in revenge for its preoccupation with technical programs and technical proficiencies. True, the administration had also fathered the community organization movement, but it never had been able to correct its own obsession with technics and its pathetic confidence in the merely intellectual appeal.

The Mitchel administration was not crushed by Tammany Hall, but by the instinctive uprising of the masses in Greater New York.

II

Where one finds an identical distress and miscarriage in a remote mountain or desert Indian reservation and at the congested center of the newest of great cities, then one must look for some universal explanation. I believe that two explanations are worth mentioning here, because they connect with our Indian Service problem in an important way.

The lesser of the two explanations is that perilous gulf that has opened between the political organization, local and national, on the one hand, and the actual technical enterprises of government, on the other. Few, dramatic, personal, and in the nature of formulas of combat, are the ideas which have been deemed sufficient to keep the political activity going on. But meantime, government, out of necessity, has multiplied its technical enterprises and its long-range scientific programs. The thought need not be elaborated.

We are about to help the Indians organize for self-government. Is their organization to be like the political organization usual in our country (perhaps in all countries), an organization of "ins against outs", a sort of political gladiatorial arena, an institution for satisfying the display instincts and the gamester instincts?

We are starting afresh. We can for ourselves and the Indians,

avert this seemingly fated consequence of political organization, if through the area project method we can at once start bringing the Indians into a relationship of sponsorship and mastery toward the service program as a whole. If we can lodge in the organized Indians the purpose to deal with the whole range of Indian need, the whole depth of the Indian problem, through their own popular institution (tribal council, or what not), then we shall have eluded the most dangerous of the enemies of democracy.

The other, and universal, reason for the miscarriages and distresses referred to in this editorial, is the existence of power machinery and its effect upon the thinking of practically everybody. But not yet, upon the thinking of the tribal Indian.

The thinking of the last hundred years is entirely dominated by the inventions of mechanical instruments and by the output of machinery. Any reader can build a picture, from the cotton gin through the railroad and the battleship to cinematograph and to the driverless airplane piloted by radio, and so on.

The power of man has been extended, beyond the possibilities of statement, through machinery. Man's power, that is, to produce what result he will, through operating upon matter and energy by means of instruments.

The above is a commonplace. But we are here concerned with an intellectual presumption, unconsciously made, which has been brought about through this experience with machinery.

It is the presumption that life (emotion, belief, attitude, purposes, personal and social opinion, individuality) can be shaped by technics and mechanisms just as non-human matter and energy can be shaped by technics and mechanisms.

The error has had fearsome consequences, and may yet result in the destruction of what we call civilization, and even of the human race itself, through future wars and their aftermaths of reaction into barbarism. But for our present Indian Service purposes, it is enough to point out that we have been relying on our professional programs, technics, mechanisms, to reconstruct the Indian. We have proceeded as though the Indian were a non-human substance, to be shaped to the desirable form by the operation of our program and at the hands of our technicians.

As the world must learn sooner or later, neither individuals nor communities are shaped in any such manner. They either shape themselves or they are not fundamentally or permanently shaped at all. They make their own choices and their own rejections. They set their own goals. They determine their own qualities and their own fates. They are not dead material, but self-active and essentially creative beings.

When this realization is fully grasped, its revelation passes as a spear of lightning through many of the up-welling problems of our own time, throughout the world. Let us study, by the lightning of this realization, our Indian Service hopes and difficulties.

JOHN COLLIER

Commissioner of Indian Affairs

A LETTER FROM THE DIRECTOR OF EMERGENCY CONSERVATION WORK*

September 12, 1934

Honorable John Collier, Commissioner,
Bureau of Indian Affairs,
Department of the Interior,
Washington, D. C.

Dear Mr. Collier:

I have recently returned from an extensive inspection trip of Civilian Conservation Corps work in a number of our western states. It was my privilege to visit a number of Indian Reservations and inspect the work that was being carried on under Emergency Conservation Work control by the Indians.

I am glad to be able to inform you that I found this work of the Indians to be entirely satisfactory. In talking to the Agency Superintendent, as well as to others connected with the work, and in a few cases to the Indians themselves, I was left in no doubt as to the value of this work, both as a relief measure to the Indians themselves and also the value to the Reservations. Where camps similar to our regular Civilian Conservation Corps were established, I found them to be clean and orderly, and evidently the Indian enrollees were taking considerable personal pride in keeping them so. I was also informed that the Indians as a whole were interested in the work and were performing good service. I was entirely satisfied with what I saw as it applied to the use of Emergency Conservation Work funds on Indian Reservations.

Sincerely yours,

(Signed) ROBERT FECHNER
Director

* On page 18 Director Fechner writes further of IECW.

DECENTRALIZATION, AND AREA PROJECTS, IN INDIAN SCW

By D. E. Murphy

Emergency Conservation Work has demonstrated that the Superintendents of the various field units can handle a difficult job in a satisfactory manner. This work broke upon them rather unexpectedly. They understood it was to be of six months' duration. They were faced with the added duties of a new problem which had to be correlated with general reservation work. They were faced with the problems of employment, disbursing and accounting, operation and maintenance of camps, liquor enforcement, employment of Indians, Indian participation, including the Tribal Council and a multitude of details too numerous to mention. All of the Superintendents, without exception, rose to the occasion and have performed work ranging from decidedly creditable to excellent.

Disbursing and accounting is maintained as a separate feature in the agency accounts. Appointments in technical positions were, at the start, made in the Indian Office. This was due to the fact that it was necessary to start the work rather hurriedly and, too, Superintendents were not acquainted with sufficient technical men to recommend for the positions. Lately this Office has endeavored to consult the Superintendent whenever a vacancy occurs, and to be guided by his recommendations in the matter.

On a number of reservations there are no camps. The Indians work at home and receive commutation for quarters and rations. On many reservations, however, camps have been established and they compare favorably with those maintained by other organizations. The organization and maintenance of these camps has been no small task. The camps are inspected at regular intervals by sanitary engineers and others, and in only one or two cases has there been any criticism. Needless to say, the cause for criticism has been removed.

Liquor enforcement has been a problem. It was necessary to employ a number of special officers and to commission a number of deputy special officers to counteract traffic in intoxicants.

Indian participation in the making of projects has been had on practically every reservation. The Tribal Council and Indian leaders have been requested to advise as to the projects to be undertaken, and their advice has been followed where possible. Sometimes it has been necessary to call attention of the Council and Indians to technical and legal difficulties which forbade this or that project which they are suggesting; but in practically every instance the Council or representative Indians have been consulted, and have approved the feasible projects.

The employment of Indians has been important. Necessarily, the Superintendents first sought to relieve distress among the most needy. Married men with families were given preference

over single men. On many of the reservations all able-bodied men in need have been employed. Indian women participated to some extent in the IECW. On a few of the reservations they were employed as "enrolled men" and permitted to do special work necessary to complete some of the projects. On some of the reservations they wove willow mats, and on others they were employed in piling brush against woven wire fencing in reservoirs, to prevent washing.

Inducing Indians to save a part of their earnings has been no small task. In practically every instance the Superintendents, at the request of the Office, have been persuading Indians to save part of their earnings for use during emergency. Some of the Indians objected, and it was necessary for the Superintendent to explain patiently the necessity and encourage and aid the Indians to lay aside something for later use.

Medical examination was another task faced by the Superintendent. There was a little opposition from a few of the tribes, which opposition had to be overcome by meeting and counseling with the Indians, explaining to them the need for medical examination and the benefits to be derived therefrom.

The Indian Office, knowing that the field men could handle Emergency Conservation Work, asked that a program be submitted, through the Production Coordinating Officer for the district, for final approval here. We endeavored to supply them with

adequate and efficient personnel and provide sufficient funds to complete the projects. Organization devolved upon the Superintendent. Supervision was maintained by this Office and other agencies directly and indirectly connected with the work. It is gratifying to report that fifty-five reservations engaged in IECW have been inspected by a Governmental agency not connected with the Indian Service. Fifty-three of these reports have been favorable, one conditionally favorable and one adverse.

Recognition must be given to the splendid cooperation given by the Secretary of the Interior, and the Director of IECW, Mr. Robert Fechner.

IECW has clearly proved that the many Superintendents in the field, given approval of a program which they themselves prepare, and given funds and personnel, can efficiently organize projects and do work which is a credit to themselves and to the Indian Service as a whole.

THE NAVAJO SHEEP AND GOAT PURCHASES

By A. C. Cooley

Director Of Extension And Industry

Under date of July 12 the Navajo Tribal Council entered into a contract with the Department of Agriculture whereby they agreed to sell a total of 150,000 goats and 50,000 sheep as a combination relief and range control measure.

Certain difficulties arose with reference to the Government carrying out its part of this contract and it was not until September 19 that full details were worked out. In the meantime the Indians stood ready to carry out their part of the contract and the many inquiries received at Washington from individual Indians are indicative of their interest in their own affairs, and of their realization that the number of stock on their overgrazed ranges must be reduced.

Funds have now been allotted the State Relief Administrators of Arizona and New Mexico by the Federal Emergency Relief Administration with which to purchase sheep and goats from the Navajo Indians on the following basis:

	<u>Goats</u>	<u>Sheep</u>
Northern Navajo.....	32,000	10,000
Eastern Navajo	27,000	7,000
Southern Navajo.....	51,500	15,000
Western Navajo	20,000	8,000
Hopi.....	13,500	6,500
Leupp.....	<u>6,000</u>	<u>3,500</u>
Totals.....	150,000	50,000

Purchases will be handled by employees of the Indian Service who will require from the Indians delivery of live animals or pelts and skins in proof of the destruction of such animals as are not delivered alive. The purchased live animals will be turned over to the representatives of the Federal Relief Administration for processing for relief purposes, and arrangements may be worked out later to have the canned meat returned for use on the Indian reservations.

Purchases will be under the direction of Mr. William H. Zeh, Acting Administrator; Mr. Frank B. Lenzie, Range Supervisor; Mr. Hugh Harvey, Agricultural Extension Agent; Mr. Forrest Parker, and the Superintendents of the respective jurisdictions and their staffs.

These purchases will do much to relieve the overcrowded Navajo range and will assist materially with the work being undertaken in that section by the Soil Erosion Service.

In addition to the purchases of sheep from the Navajo Indians, other Indians in the Southwest are taking advantage of the drought relief sheep purchasing program of the Agricultural Adjustment Administration, particularly in the Pueblo country. Purchases from these Indians are being made on the same basis as from the white people in that section.

MY IMPRESSION OF IECW

By Robert Fechner

Director of Emergency Conservation Work

On my recent trip through the West, I asked the Forest and Park Service to arrange for me to visit some Indian reservations where Emergency Conservation Work was being done, because the reports of this work had already interested me greatly. The arrangement was made and in the course of my trip I visited Northern and Southern Navajo, spent some time at Mexican Springs, the Hopi and Zuni Reservations and the Blackfeet.

In all of these I was favorably impressed, both by the nature of the projects and the manner in which the Indians were carrying them out.

Without going into detail over any particular project or set of projects I would like to say that I was impressed by the scientific methods used and also by the industriousness of the Indians. I could not help but think how widely at variance the actual facts were from the prevailing white impression. That is to say, everywhere I went I saw Indians working hard and displaying an intelligent interest in what they were doing, yet for the most part white people, ignorant of the Indians except by hearsay, believe that they are averse to work and incapable of displaying the same kind of interest in a job that a white man would. For

my part I am sure that the Indian Emergency Conservation Work compares favorably with the work of the CCC in every respect.

While at Southern Navajo I had lunch with Mr. Tom Dodge and so came in contact with an outstanding young Indian leader of modern viewpoint and education. His earnest concern for the future of his people impressed me greatly. I feel that the Emergency Conservation Work among the Indians has demonstrated successfully that the Indians are capable of taking their place in the modern world if they are only given a chance, and my feeling is that the money spent under this program to help Indians to help themselves has been worth every dollar put into it.

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EXCERPT FROM LETTER OF SEPTEMBER 11, 1934 FROM ERNEST BEAGLEHOLE, DEPARTMENT OF ANTHROPOLOGY, UNIVERSITY OF CALIFORNIA TO COMMISSIONER OF INDIAN AFFAIRS

"Our own feeling about the matter is that Hopi culture is still exceedingly well integrated, and, providing they are kept free from well-meaning but often unfortunate interference, Hopi social and family life can and will maintain itself in such a manner as to provide an equable and satisfactory adjustment to conditions brought about by the increasing contact white culture."

SPRINGS OF WATER IN A DRY AND THIRSTY LAND

By Charley J. Langer, Jr. Forester, and Harold A. Wilson, Clerk

For many years those in charge of administration of the Tribal Grazing Lands on the Uintah and Ouray Reservation have been facing a most serious and perplexing problem. Obviously these grazing lands should be utilized in such a way as to afford the maximum benefit to the Indians, and at the same time to conserve the range for future use. But how to do this with a chronic shortage of water was the problem.

Little Rain - Poor Distribution of Water Holes

This problem has several aspects.

The pronounced shortage of water grows out of the peculiar situation of the Tribal Grazing Lands. The Uintah and Ouray Reservation lies in the Uintah Basin, in a semi-arid part of the country, verging on the arid, as may be shown from the total annual precipitation for the past few years, as recorded by the United States Irrigation Service weather observatory at Myton, Utah, which is situated in the midst of the Reservation:

Year	Total Precipitation Inches.
1928	5.46
1929	7.83
1930	6.25
1931	4.10
1932	6.72
1933	6.20
1934 to June 30. . .	1.43

Nearly all of the Tribal Grazing Lands lie in the foothill region, along the northern boundary of the reservation, and are of a type, and situated at an altitude which makes them suitable principally for spring-fall grazing; thus they lie just outside of the principal watered regions of the grazing lands in general. Thus, even in years of normal precipitation, the Tribal Grazing Lands are none too plentifully watered, and when such drought conditions develop as have prevailed during the past several years, the situation becomes acute and the problem is made immeasurably more difficult of solution.

Such a shortage of water greatly complicates range management. Because available streams and stock watering holes are widely scattered, stock congregates at such watering places as are available, with the result that the range in the immediate

vicinity of such watering places is heavily overgrazed, while large areas of range with good feed, but no water, are almost untouched. Also in such dry years as the present, on the units which do have some summer range, it is exceedingly difficult to hold the stock on the lower spring range until the higher summer

range has developed sufficiently to be ready for grazing. Because these higher ranges, as a rule, are better watered, the cattle leave the lower country and drift to the higher almost as soon as they are permitted on the range in the spring, and the task of herding them is well-nigh impossible.

Springs, The Solution

Clearly the remedy for these conditions is to develop more numerous and more dependable watering holes on the range. And happily this is possible on much of the Tribal Grazing Land on the Uintah and Ouray Reservation. To the north of these lands lie the higher and better watered grazing lands of the Ashley National Forest, situated on the watershed of the Uintah Mountains. Owing to this proximity, there are numerous small springs on the Tribal Grazing lands. Most of these springs do not have a

sufficiently copious flow to form a pool or stream from which stock can water, and in most cases they are so thickly overgrown with willows as to make it practically impossible for the stock to get to them. In many instances these springs are little, if anything, more than a wet spot, with no water visible. With a little development, however, even the smaller springs are found to have sufficient flow to water a considerable number of stock if the water can be conserved and made accessible.

A Strategic Time for Development

For many years the need of water development on the Tribal Grazing Lands has been realized, as has the possibility of developing the springs there to good advantage; but funds have not been available for this purpose. Now the Emergency Conservation program has provided the necessary funds, and at a most opportune time, for not only is this water development made possible at a time when it is most sorely needed but this provision comes at a time when it is most easy to determine which of the

sources of water are most dependable and most desirable to develop. Had this work been undertaken in a year of heavier precipitation it would have been difficult to determine which of the springs on the range would continue to flow in dry years, and which would dry up. The extreme drought condition of the present season has served to indicate beyond all possibility of doubt which can be depended upon for a continuous flow in dry seasons, for all others have dried up long since.

Proper Troughs

For the past several months crews have been on the job, doing the work necessary to prepare a number of these springs for the installation of permanent watering troughs. Contracts have been awarded on supplies, troughs have been delivered, and the necessary pipe and pipe fittings, and other supplies needed, are on the way, so that the next few weeks will be crammed with bustling activity in the installation of these troughs.

In some cases it is thought that the wooden troughs will meet the need, and will render the service which is necessary during the

present extreme drought, but in the main the type of trough to be used, decided upon after careful consideration, is Type 2, of the Metal Stock Watering Troughs described in detail in the plans listed in the Handbook on Range Improvement of the National Forest Service (R-4 Hdbk.: Ogden-5-25-31-1500). Inquiry, and inspection of installations on the Ashley National Forest have shown that this type of trough is giving most satisfactory service, and that it is admirably adapted to the needs of the Tribal Grazing Lands. Such an installation should constitute a permanent improvement on the range, and will give excellent service for many years to come.

Original Program Extended

The need of water development work has been silhouetted against a background of drought extending through the past three or four years so that its true proportions can clearly be seen to be much greater than was originally anticipated, and more especially has the current dry season emphasized the

need of this type of work and shown very definitely that the original plans for it were not sufficiently comprehensive. In consequence, original estimates have been revised and enlarged, so that it is now planned to develop in the neighborhood of one hundred and fifty springs and wells.

The Indians On The Job

One of the most significant characteristics of this water development work has been the more than ordinarily keen interest which the Indians themselves have displayed. So keen has been this interest, in many cases, that Indian laborers on various other IECW projects have asked to be transferred to the spring development work; and

once assigned to this project they have worked with a will. This interest is due partly, no doubt, to the fact that in the work of small crews, such as are engaged in the work on spring development, and on such small units as the development of individual springs, the efforts of the individual stand out to greater advantage than when he is a

member of a larger crew, working on units of larger proportions. In such work as this it is easy to see tangible results, and in a shorter time than on some of the other forms of work; and the Indians, like everybody else, like to see results in a job well done, and

particularly do they like to see such results when they come as the product of their own individual efforts. But there can be no doubt that a much greater proportion of this interest is due to the fact that the Indians realize the superlative importance and value of such work.

A Leader Camp Student In Charge

In this connection special mention may be made of the interest and enthusiasm exhibited by individuals who are playing a most important part in this work.

Glenn Reed, who attended the Leader Camp At Fort Apache, is in direct charge of spring development, and he is so much interested in the progress of the work that he is using his own car to make the rounds of the various camps in his efforts to see that the work is carried on in the proper manner, and that tools, equipment, and necessary supplies are gotten to the men as needed. He is ably assisted by Clarence Harris, Thomas Montes, Louis Denver and others who share his enthusiasm.

Reed's testimony is, "When for

any reason I am prevented from visiting the work at any of the springs where these men are working for several days, it can be seen at a glance when I do get there that there has been no loafing on the job. The results accomplished are a testimony to the interest and industry of the workers." These men are looking forward to seeing the job done, and done well, rather than watching their timepieces for the end of the day. They, with many others of the Indians, are clearly showing their appreciation for the opportunity which the IECW program has afforded them to make permanent or lasting improvements on the range; in words - yes, for they are talking up this work among their people - but even more by their actions than by their words.

A Range Rider Helps

Another specific example of the interest which the Indians are displaying in this work may be cited. Lawrence Appah, a fine full-blood Ute Indian, who has been range rider for the past five or six years, has furnished much valuable information as to the need of

this work, and he has furnished this information voluntarily, frequently expressing his urgent desire to see the developing of the water on the range pushed to the limit. As he has been riding over the range he has been exercising that keen power of observation which is the natural

heritage of the American Indian, and as he has been observing he has been thinking. The fruit of his meditation has been a clear perception of the primary importance of water development. This man, too, has been instrumental in the actual work of developing a number of the springs on the range to their present stage. And he has interested himself in range work to the extent that he is making frequent requests for bulletins and other matter, giving information on range improvement, and is eagerly studying the literature which is being furnished him by this Office in response to these requests.

Our Indians realize that the preservation of their range for fu-

ture use depends, in a large measure at least, upon the success of the water development program. They realize that in this, perhaps more than in other IECW projects, which when completed will require additional expenditures for maintenance, such as truck trail construction, telephone line construction and so forth lies direct and lasting benefit to the range. They are looking forward to the day, which in their hopes and plans is not far distant, when the Indian lands shall be grazed even more largely than at present by Indian stock, and they are laboring in anticipation of enjoying the fruits of their labors, in better and more abundant feedand water for their stock.

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The Cover Design. The cover design of this issue of INDIANS AT WORK

was drawn by Dottie Tullie, Indian artist, Santa Fe.

AN IECW REPORT FROM ROSEBUD MADE AT THE REQUEST OF THE INDIAN WORKERS

(Group Foreman R. O. Apperson sends the Office the following account of IECW at Rosebud, adding that the many requests of the enrolled workers is the cause for his submitting this material. INDIANS AT WORK appreciates this interest on the part of the IECW men to whom it is so largely dedicated.)

The boys have done all this work since the beginning of the new enrollment period April 1, 1934.

Four dam crews have built fifteen dams using ten men and twelve teams at an average cost of \$.23 per cubic yard. This covers the moving of the dirt only.

About eighteen miles of fire breaks have been made which is a strip fifty feet wide cleared of all brush and a trench five feet wide on either side of the strip.

About ten miles of new truck trail have been built and about the same mileage maintained.

Two large cattle corrals have been built using native poles.

Two small horse corrals have been constructed using poles.

Five springs and wells have been developed.

Three range cabins have been

completed using timber sawed by IECW labor.

Close to 9,000 acres of prairie dogs have been poisoned with an average kill of 90%.

Some 9,000 WEA cattle were branded and issued to the Indians by IECW enrolled men.

There are nine work groups operating at the present time, four of which are building dams, two building fire lanes, one cutting posts and poles for more corrals, and one clearing camp sites and building and maintaining roads. Of these nine camps, two are boarding camps made up largely of single men and the other seven are married men camps who board themselves. One fly camp is made up of the prairie dog crew.

Of the work accomplished the Indians on the Reservation are well pleased as they see a future use for all the improvements as well as the monetary benefit at present.

SCENES FROM IECW CAMPS ON YAKIMA



IECW Boys With Their Young Playmates, Cactus And Susie, Who Are Reported To Be Anxious To Enroll Permanently.

An Important Moment In The Life Of A Bear Cub - Cactus Scratches His Neck.



IECW Boys Fish For Beauties Like These In Spare Time- Rainbow Trout Taken From Fish Lake.

SCENES FROM IECW CAMPS ON YAKIMA

Signal Peak Lookout Tower
"Framed" By A White Bark
Pine Snag.



A Yellow Pine Stand Show-
ing Trees Killed By Bark
Beetles. IECW Crews Are
Fighting This Menace To
The Forests.

A Log Bucking Contest Between
Members Of IECW Crews.



FURTHER NEWS ON THE ERADICATION OF JOHNSON GRASS.

INDIANS AT WORK for January 15, 1934 carried a story on the eradication of Johnson Grass at Fort Yuma, an IECW project. The accompanying page of pictures will give our readers not familiar with this pest an idea of its ruinous nature to the land and also some conception of the hard work required by the Yuma Indians, who are trying to drive it out of their fields by the only successful methods known - that is by throwing up dikes, then flooding the fields and drowning the grass when it occurs in large areas, and by digging it up and burning the roots when it occurs in small bunches.

Superintendent Jolley writes of the work.

"This work received a decided setback this summer when water for irrigation was prorated in the Yuma and Imperial Valleys and we were compelled to stop flooding the Johnson grass land at a time when the weather was the hottest and the flooding of the grass would have been most effective. A survey of the Johnson grass work shows that the following is the status of this activity:

	<u>Acres</u>
Diked and waiting for water	147
Diked and flooded, but not killed	157
Almost completely killed	248
Completely killed	284
Land to be diked and flooded. No work done	312
Land on which scattered beds of grass are to be dug out	287

Johnson Grass Threat-
ening a Field. Note
The Density And Vigor
Of The Growth.



Port Yuma Indians
Building Dikes To
Drown Out Johnson
Grass.



Fields Flooded After
The Indians Have Diked
Them To Drown Out
Johnson Grass.



THE CASE OF THE FEDERAL TRADE COMMISSION VS. THE MAISEL TRADING POST

The case of the Federal Trade Commission vs. Maisel Trading post, of Albuquerque, New Mexico, is in course of appeal to the United States Circuit Court of Appeals, Tenth Circuit, on application of the Commission for enforcement of its order to cease and desist from certain methods of competition in the sale of silver jewelry produced by the aid of machinery.

In the bill of complaint issued by the Commission on May 17, 1932, it is alleged that in the course and conduct of its business the Maisel Trading Post solicits the purchase of its products by advertisement and by oral representation as "Indian made" and as made by the Navajos, and that because of this the purchasing public is lead into the belief that the products are really hand-made in the fashion followed by the Indians of long ago and continued on down to the present time.

As a result of hearings held in and adjacent to the Navajo and Pueblo Indian Reservations, the Commission entered an order to cease and desist, but the Maisel Trading Post failed to heed the order, whereupon the Commission applied to the Circuit Court for an order of enforcement.

Needless to say the Indians throughout the country are intensely interested in the outcome of this suit. There is a definite demand for Indian goods that are really hand-made and a

committee appointed by Secretary Ickes is now studying ways and means to increase this demand so as to add to the earning power of the Indian artisans. It is to be hoped that a final decree may issue in the not too distant future.

* * * * *

CONCERNING THE ARTS AND CRAFTS SITUATION AT ZUNI

The Office publishes the following letter from Superintendent Trotter:

"In 'Indians At Work' for August 15, 1934, a quotation is taken from a report by the National Association of Indian Affairs, Incorporated, which I feel is an injustice to the schools at Zuni and I would appreciate it if in a future issue the erroneous impression created by this item, which is quoted as follows, were corrected.

"At Zuni, our representatives went into the arts and crafts situation, with melancholy results. Their finding is that the advantageous economic situation of these Indians, plus a prejudice against pottery making (which has probably been nurtured by the Indian schools) has led almost to the extinction of this one outstanding art."

"If there is any school in the Service where arts and crafts of the Indians are encouraged it is our Zuni Government schools, where for the past six years pottery making has been taught by a native teacher, and for three years, we have had a native teacher in silver work. For several years we have endeavored to secure a native weaver for the making of the Zuni robes, which is almost a forgotten art of the Zunis, and last year succeeded in securing the services of one of the old Zuni weavers and by teaching this in the school, have given assurance that with the passing away of the two or three older Zunis who understand the Zuni weaving, we shall have a number of the boys and girls in the Day School who can do this work and thus perpetuate it."

Relating to this same subject the Office has also received a protest

from Mr. Homer L. Morrison, Superintendent of Indians schools. We quote from his letter in part as follows:

"The Government day school at Zuni had a small domestic science cottage and an excellent domestic science teacher who worked among the village mothers as well as with the children who attended the day school.

"During the school year 1927-28 a 4-H Pottery Club was organized at the day school. This club was recognized by the State Extension Division of the Agricultural College. A native Zuni woman who did not speak English was engaged as leader and teacher of the club. The group of girls who took up this activity met in her home and instruction was carried out entirely in the Zuni language. This club sent its outstanding members to the state meeting of 4-H Club members at the State Agricultural College at Las Cruces where these Indian girls put on a demonstration of pottery making which won them a place in a state-wide contest with white children.

"The club sent an exhibit of their work to the state meeting. The piece of pottery which was adjudged first place in the exhibit was presented to President Kent of the college, who promised to place it in the library of the school. My report of the 4-H Club activities of the Southern Pueblo jurisdiction will probably contain a picture of the Zuni Indian girls presenting this prize piece of pottery to President Kent.

"I have never heard of the National Association on Indian Affairs, Incorporated, but I feel sure that anyone who makes a statement that the art of pottery making in Zuni has been lost through prejudice nurtured by the Indian schools has not done a sufficient amount of research to justify such a statement. My own opinion is that the ten cent stores with their cheap cooking utensils have done more to discourage the manufacture of pottery than any other item which has heretofore been recorded by anthropologists and archaeologists studying the changing culture of the Indians of the Southwest."

THE FLATHEAD POWER SITE LICENSE DEFAULTED

On August 23, the Rocky Mountain Power Company went into technical default upon its license to the giant power-site of the Flathead Tribe of Montana. The Company had petitioned the Federal Power Commission for an indefinite extension of the date for completing construction.

Secretary Ickes on August 16 wrote the Federal Power Commission, in part:

"At my request, the Solicitor of the Interior Department and the Commissioner of Indian Affairs suggested to the licensee that its application for an indefinite extension of time be modified so as to call for a definite extension not to exceed three years, and that the application be further modified so as to incorporate specified conditions, which would not only afford the Flathead Indians a partial compensation for the loss involved in even a three-year extension but would supply certain considerations of general public interest that would justify some sacrifice on the part of the Flathead Indians. The licensee has not seen fit to accept these suggestions or to modify in any way its pending application for an indefinite extension of time.....

"Under the original license, approved by the Federal Power Commission and by the Secretary of the Interior on May 23, 1930, the Flathead Indian Tribe is entitled, upon the completion of construction of the power site in question, to receive royalties ranging from the sum of \$60,000 per year for the first two calendar years after the completion of construction to the sum of \$175,000 per year during and subsequent to the sixteenth year after construction. By the terms of the license, the licensee is required to complete construction on or before May 23, 1934. Should the time set for the completion of construction now be extended, the Flathead Tribe would receive only the preconstruction royalties of \$12,000 per year, and thereby lose the difference

between this sum and the royalties promised to it. Moreover, the Indians of this tribe would lose the many incidental benefits unconnected with the receipt of royalties which would naturally accrue to them from the work of construction and the operation of the power site in the territory of their reservation. For these reasons any postponement of the time set by the license for the completion of construction would be prejudicial to the Flathead Tribe of Indians. That such a postponement is so regarded by them is indicated by the resolution of the Flathead Tribal Council dated January 13, 1934, which has been presented to your Commission."

Among the conditions which had been proposed by Solicitor Margold and Commissioner Collier was a guarantee by the Montana Power Company, owner of the Rocky Mountain Power Company, of all the obligations assumed by the licensee (the Rocky Mountain Power Company); and the following change in the license:

"That Section 36 of the license, providing that the licensee must offer all its power to the Montana Power Company, be modified so as to permit any Indian tribe, any State, or any municipality, irrigation district, or other political subdivision of a State, outside of the Flathead Reservation, to purchase power at the switchboard for the same price."

They likewise proposed that the increased rentals to the Indians should commence to run at once, as contemplated by the license contract, but should not be paid in cash immediately; instead, they should be amortized by the Company within the next twenty years.

At the hearing on August 20, Chairman McNinch of the Federal Power Commission, stated:

"The Commission, in view of the letter of the Secretary of the Interior and the Commission's opinion heretofore informally expressed to the effect that it was without authority to grant an extension

except with the approval of the Secretary of the Interior insofar as it affected Indian land rentals, grants no extension, but does say, informally, that it is not in the mind of the Commission to begin active proceedings within less than the six months period, cited by the Secretary of the Interior, looking toward any suit to declare the Licensee in default."

The Rocky Mountain Power Company is, of course, liable to the Indians under the defaulted contract. The Government's next steps await future determination.

* * * * *

THE DEATH OF CHIEF MOCTELME

On September 8 the Office received the following letter from Superintendent A. G. Wilson of Coeur d'Alene Indian Agency:

"It is with regret that I report the death of Mr. Peter Moctelme, Chief of the Coeur d'Alene Indians for the past twenty-seven years, on August 31, 1934. Chief Moctelme was not only the beloved councilor of the Indians but he had gained and held the respect of all who knew him for his rugged honesty and his fearless defence of the right."

The great esteem in which Chief Moctelme was held by the community in which he lived, both white and Indian, is further evidenced by the newspaper clippings which have been sent to the Office from the local press. These extol his friendliness, his dignity, and his cordiality, and comment on the fact that he was a good influence in his neighborhood.

THE PASSING OF CHATTO - INDIAN SCOUT

Superintendent Cavill of Mescalero Agency notified us some weeks ago of the passing of Chatto, one of the scouts who participated in the capture of Geronimo. We have held this material until we were able to give it the space which we feel it deserves.

Accompanying his letter are two clippings from the El Paso Times, speaking in terms of high praise of Chatto's record as a citizen, both in war and in peace. One of these says,

"Chatto held no hostility against the white people, and was in conflict with the government but once; then for a brief period only. He organized and was chief non-commissioned officer of the Apache scouts who trailed Geronimo to the renegade's final surrender to General Miles. An army officer held nominal command of the scouts.

"For his part in locating Geronimo and bringing about his surrender, Chatto was decorated by President Arthur, given a life pension, as were numerous other Indian scouts also. And he, like they, was a victim of that ridiculous error which caused the scouts to be exiled, along with Geronimo and his warriors, to Florida."

Also accompanying his letter, Superintendent Cavill sends the Office a most interest manuscript. It purports to be a statement taken from Martine and Kayitah, two of the scouts who like Chatto participated in the capture of the redoubtable holdout. Martine is still living but Kayitah died February of this year. The statement was made about one year before Kayitah's death. It follows.

STATEMENT TAKEN FROM MARTINE AND KAYITAH ONE YEAR BEFORE KAYITAH'S DEATH

General Miles was then in command of the army in the southwest. He sent us and told us that he had decided to make another effort to get Geronimo to surrender and thus stop the Indian uprisings. Geronimo had taken a bank of his people,

thirty-nine in all, and had gone into Mexico. Here he had made peace with the Mexicans, and was still in a position to quickly cross the line and make further attacks on the American people.

General Miles told us that he wished us to go with a young Lieutenant Gatewood into Mexico, find Geronimo, persuade him to surrender and come back and be deliv-

ered to General Miles. Word was sent to Geronimo that he must serve a term in prison when he was brought back to the United States.

A Party Of Six

We agreed to go with Lieutenant Gatewood. There were three other persons besides us two scouts and Gatewood, including the interpreter and the packer in charge of our camp. The name of the interpreter was George Wratten.

We first went into the western part of Mexico, coming finally to an old mine near which there

were a number of Mexicans packing their burros with acorns which they were carrying away. We talked with these Mexicans who knew of Geronimo and they told us where they believed we could find him. We hit the trail at once, traveled all night long. We came to Fronteras, Mexico, where there was still another party of American troops encamped.

Women Carried The Message

There Lieutenant Gatewood was told that shortly before our coming, two Indian women from the band of Geronimo had been sent into the village with a message from him that he was willing to consider surrender. These women had been returned to the Indian camp and we did not

know whether there was any real truth in this proposed offer of surrender.

The two Indian women who had been there were Mrs. Hugh Coonie, now living at White Tail, and Dejonah who is dead.

Spent The Night In Geronimo's Abandoned Camp

We remained over night in the camp of the soldiers and the following day Lieutenant Gatewood led us out to try to finally locate Geronimo. We came to the top of a mountain near Fronteras where Ger-

onimo's band had just recently camped. We had with us that day ten or twelve additional soldiers which Gatewood had secured while at their camp. We spent the night on the mountain in Geronimo's abandoned camp.

Two Scouts Went Alone

The following morning we followed their trail down the mountain

to the Bavispe river and there we realized that we were very close up-

on his band. We spent another night at the river and the next morning Lieutenant Gatewood told us two scouts that he wished us to go on alone, try to locate Geronimo and have a talk with him. We, therefore, left Lieutenant Gatewood and his soldiers in the camp by the river and we two, Kayitah and Martine, climbed another mountain in which we were sure that Geronimo was camped. We realized the danger of thus proceeding but we had promised General Miles that we would try our best to bring back Geronimo, and we intended to do it.

At two o'clock that afternoon we came near to the place where his camp was pitched. Between his camp and us, Geronimo had his men stationed out among the rocks with their guns guarding the camp against attack. We proceeded as

carefully as we could but they saw us coming. We knew that they might shoot at us at any moment. In fact, there was much danger of their doing this. We learned later that they were doubtful about what they should do as we came up. However, Kayitah had a cousin in Geronimo's camp who recognized him and who did not want to see him killed. He, therefore, jumped up on a rock without permission from Geronimo and called to us and asked why we were coming. We replied that we were messengers from General Miles and Lieutenant Gatewood and that we wished to discuss peace with Geronimo.

He then told us that we might come into the camp. We did this and he and his warriors joined us and together we all filed back to where his real camp was pitched.

Geronimo Was Willing To Surrender

We talked over the reasons for which we had come. Geronimo told us that while he had in the past broken faith with the American soldiers he was now really willing to surrender and make peace.

Geronimo then had cooked some mescal and from this he took in his two hands enough of this mescal to make a lump about the size of a man's heart. This he squeezed together, wrapped it up and told us to take this to Lieutenant Gatewood. He said that this was token of his surrender and that when the mescal had been sent there would be no reason for Gatewood to doubt his earnestness in planning to give up.

Kayitah stayed with Geronimo. Martine was sent back to Gatewood with the mescal. That same evening Martine arrived back at the river camp and handed the mescal to Gatewood. He took it, sliced it and handed it to his soldiers who ate it between bread, and they were all very happy for they realized that Geronimo was now in earnest in his plans to end the Indian wars. The soldiers all lay down around the fire that night feeling that there was no danger of an attack.

The following morning Gatewood, Wratten the interpreter, and some other soldiers went along, but the larger body of soldiers

were left behind in a canyon near

the river.

Geronimo Kept His Guns

When we had reached about half way of the Indian camp of the day before we saw the Indians coming down the mountain to meet us. We were very anxious for a few minutes thinking that maybe Geronimo had changed his mind and meant trouble for us. We said, however, that the only thing to do is to go on to meet him, and when we came nearer we saw that he had Kayitah leading his party, as Martine was leading the soldier band. We drew nearer to the Indians coming down the mountains and when we met, Geronimo came up and shook hands

with the soldiers. We then sat down on the ground together and talked for a long time about the plans for surrender. We then all returned down the mountain to the soldiers' camp.

There Gatewood made arrangements with them to go in and give themselves up to General Miles. Geronimo offered to give up his guns but Gatewood told him that he might take them in and hand them to General Miles. Gatewood gave the Indians provisions and sent out men to get a fresh supply.

Slipped Away From Mexican Troops

From the Bavispe we started to the camp of General Miles. While we were on the way at one place we looked across a flat and there we saw about 600 Mexican soldiers who had come upon us without noticing their approach. The Mexican officer came to our camp and he was very angry. It seemed that he wanted to take Geronimo from us. Geronimo was frightened

for he felt that he would be much safer with the American soldiers than in the hands of the Mexicans. We, therefore, suggested to Gatewood that he take us scouts and Geronimo's band and slip away from the Mexicans while we left still other of the soldiers to talk with the Mexicans. This we did and we were soon away from the Mexicans and they did not trouble us further.

"Geronimo's War Was Over"

We then went on toward a mountain in the direction we were told we would reach General Miles. Still other American soldiers had come from one of their camps and they followed on behind us but they did not join Gatewood and Geronimo who sent out messengers to the camp

and were traveling together. The messengers were sent to the camp of General Miles to tell him that Geronimo was coming in to give himself up. These were Kayitah, two other Indians, and at least one white man. When General Miles got the word he started in a wagon to

meet us and we were still about fifty miles from his post when he met us. Shortly before he arrived Natchez who was the other important warrior surrendering with Geronimo became nervous and took a party of the Indians with him to a nearby hill and acted as if he might try to escape. We called to him and

he returned.

When Miles got there he took Geronimo, Natchez and some of the other Indians in his wagon with him and drove back to the fort, arriving there before the remainder of the party. The Indians surrendered their guns at the fort and thus Geronimo's war was over.

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PERSONAL RECOLLECTIONS OF GERONIMO BY A MEMBER OF THE INDIAN OFFICE STAFF

Mr. Frank Govern, Chief of the Fiscal Division of the Washington Office writes of his own personal recollections of Geronimo as follows:

Among the noted Indian chiefs who came to Washington during the past thirty-five years I recall none more impressive than the great chief-tain Geronimo.

He was a prominent figure at the inauguration of President Theodore Roosevelt, March 4, 1905, and was given a reception at the Indian Office. He was also conspicuous at the St. Louis Exposition, where he conducted mimic warfare with a body of Indian warriors.

My personal recollections of Geronimo are of a man who by nature was possessed of a determination to rule. His presence as well as his history indicated to me his intense dislike for the white race. While he was in prison at Fort Sill, Oklahoma, every effort was made to conciliate him, yet, as I saw him here in Washington in 1905, he still appeared to be unfriendly, and his attitude was resentment to the end, notwithstanding the fact that the Government extended to him the hand of friendship.

BLACKFEET COMMUNITY HOUSE

The following letter has been received from Mr. Richard Sanderville, Blackfeet Indian of Browning, Montana, descriptive of a community project on his reservation which has taken the form of a community house. The house is pictured below, and Mr. Sanderville and his fellow tribesmen are justly proud of their endeavor.

Your letter was received and I was very happy to get it.

The Community House is very helpful for different purposes: social



The Blackfeet Community House at Heart Butte, Montana gatherings, preserving the fruit and vegetables, beadwork and quill work; lecturing on good homes; health talks; lecturing on livestock; teaching the sign language; boy scouts; campfire girls; basketball games; tanning and we wish the Office to furnish a Navajo family to teach our women the art of weaving and silver smithing.

We built the Community House in a Community spirit. Each man put in three days. We paid him two dollars a day and he donates one day.

I raised the money by subscription and the Office gave us five hundred dollars for flooring, doors, shingles and windows. Now we need a kitchen twenty by thirty.

Referring to the issue of relief cattle on his reservation, Mr. Sanderville says:

The big hunt is on tomorrow the relief cattle are here. Every Indian coming out of the Office with a big smile on his face and pink paper in one hand, a permit to get a cow to butcher. I am happy too.

OKLAHOMA INDIANS AND THE WHEELER-HOWARD ACT

On September 22 the Commissioner of Indian Affairs received a telegram from Senator Thomas of Oklahoma which read as follows:

Am requesting Indian agents in Oklahoma to notify Indian business committees and Indians generally that I will visit the several agencies to discuss their problems including Wheeler-Howard Bill on following dates: October 15, Muskogee; October 16 Miami; October 17, Pawhuska; October 18 Pawnee; October 19 Shawnee; October 22 Concho, October 23 Anadarko. Would be pleased to have you or representative of your office present at each meeting. Please advise me.

Commissioner Collier wired in reply,

Delighted you are holding these conferences. Believe superintendents would be best representatives of office. If possible shall join you myself.

As this number of INDIANS AT WORK goes to press the Commissioner has not yet decided whether he can be in Oklahoma at the appointed times or not. However, the Office considers these meetings of great importance.

FROM IECW WEEKLY REPORTS

Great Rain On Hualapai. It seems that all of our prayers, wishes, hopes and what have you have been answered for we at last have that most welcome seige of rains in the northern part of Arizona... The first part of this summer looked as if we might experience a drought that Paul Bunyan went through when he logged off Arizona. But the last few weeks we have been having a mild experience of what this great logger went through when it rained for forty days and nights from China....

Blue Mountain Tank, a recent completion, is full of water. This new, or rather, rebuilt tank has stood a very severe test for the tank was filled within twenty-five minutes after the rain set in, and there was so much run-off that the tank ran the spillway for about a day and a half. So this seems to be substantial proof that the tank will stand most any kind of rain.
Charles F. Barnard.

Mary Tribes At Fort Hall. August 16 a dance was given by Camp Number Three.....There were about fifty people present. There were several different tribes represented, the Shoshones from Idaho, Wyoming and Nevada, Bannocks, Umatilla, Flathead, Cree, Sioux, Arapaho, Pima and Nez Perce. The music was furnished by a two piece orchestra. During the evening a large bonfire was built and several Indian dances were given.
Tom Cosgrove.

Praise For The Indians From Seminole. The Indian work crew have given excellent service through the week. The labor is difficult. There are few white men who will work at this task. The Indians have not complained. They seem interested in getting the work out. They have reported any case of a man who sits down on the job. B. L. Yates.

Fire Lanes At Roscbud. This group of men (Project 7) have been plowing fire lanes that already have been cleared of brush. These boys are plowing two lanes inside the timber reserve fence. One lane is six feet from the fence and five furrows wide. A forty foot space is left and five more furrows are made. This makes the total area cleared about fifty feet wide with two strips of furrows. Ralph Apperson.

Fire At Lac du Flambeau. All men of Flambeau unit on marsh fire in Sections 4, 5, 8 and 9, Township 41, Range 5 E. Tribal land - State claimed.

This fire is being swept on to the Reservation from the North by strong wind that is rapidly spreading in glaring proportions.

Bad River crew arrived for fire detail 1 p. m.

August 12. Field camp established at Lost Lake.

Crews of men and tractor are ditching from Little Trout Lake to the upper Sugar-bush. The two pumps are set at Lost Lake and hose lines extended to swamp area. At rate fire is travelling ahead of high wind it was on edge of high land at 5 p. m. By the efforts of the crews in a fight that continued until noon August 13, the fire did not get past the ditch line to the exception of small marsh area at Little Trout Lake.

August 14. Lac Courte Oreilles crew of fifty men arrive for fire duty 1 p. m.

August 15, 16, 17. Crews all on fire which is confined within original burned area of August 13. J. Henry Broker.

Indians At Work At Warm Springs. Tom Wainanawit's crew: .6 of a mile completed. The going has been fairly good on this section this week. (Roadside clearing.)

Russell Carden's crew: .8 of a mile of roadside clearing completed this week.

Percy Brigham's crew: .3 of a mile completed. Work consists of decking logs and pulling stumps with the 60 caterpillar.

The drift fence with Sam Wewa in charge of construction is rapidly nearing completion. Charles M. Newell.

Dam In Short Time At Chilocco. The conference called here by Mr. Verity September 4 - 5 was well attended and of instructive nature.

Group leaders of various tribes from Oklahoma, Kansas and Nebraska gave a demonstration on brush and pole dams. By personal observation in the course of actual construction of the dams was indeed instructive. Chilocco boys won a favorable comment from Supervisor Verity by building a brush dam for a small stream in thirty-five minutes. I am sure the time was well-spent and our visitors and all of the Chilocco boys have learned a good deal in dam construction. Francis Kitch-kommie.

Indians Beat CCC At Utah And Ouray. Monday, September 3, our IECW baseball team stopped the winning streak of the Fort Douglas CCC baseball team by a score of 15 - 1, and thus extended their own winning streak to nine games. The CCC team had previously won thirty-three games without a defeat. Charley J. Langer.

Boxing At Hoopa Valley. About three hundred persons attended the elimination boxing contests between Hawkins Bar CCC and the Hoopa IECW last Saturday night at the Mill Creek Arena. Several exhibition contests were held before the elimination contests and the Hoopa boys took three out of four. In the elimination contests five were held. Hoopa took three by knockouts and one by default. Hawkins Bar was awarded the middleweight contest as our man was disqualified for being a professional. John M. Lindly.

Much-needed Survey At Alabama and Couchatta. The two sur-

veyors and their crews continued with their work of running lines and clearing right of way for the fence construction. One Government built house was found to be about forty yards off the reservation. In some places as many as three boundary lines were marked on trees. Presumably the owners of adjacent lands have changed the boundary line to suit themselves in order to cut down trees desirable for lumber. Surveyors worked six days this week, making a total of eighteen days.....

Some of the younger men have no fields to work so I have started a community garden for them in order that they may do some agricultural work. They prepared the soil by removing weeds, Bermuda grass, plowing and discing. J. E. Farley.

Cool Evenings At Fort Belknap. With the evenings getting a little cooler the boys are taking advantage of the recreation hall more. You can find a crowd there almost every night now, listening to the radio, reading, playing checkers or watching some of the boys wrestle. Pressie Ring.

They Know What They're Doing At Zuni. Cutting logs for culverts, bridges and Indians. C. W. Davis.

War On The Hoopers At Lake Traverse. A crew of three men started work on grasshopper control late in the week, and it is planned for this crew to continue work until the end of the egg-laying season, probably about September 10. Tom J. Turner.

Fighting The Plant Pests At Yuma. Chopping and digging new Johnson grass that came up from seed. Shortage of water at present is holding the work back. John L. Black.

Reason At Western Navajo. We set poles for all the holes so that there would be no holes left open. Waldo Villard.

Varied Activities At Crow. The work on the line consisted of digging holes, setting poles and stringing wire.

The work on the ranger station is progressing.

The camp activities consist of baseball, literature and horse-shoes. We have enough men for two teams and we have lots of fun choosing up sides and having games. Carl Young.

Work On High Peaks At Paiute. We are still working on high stony mountain peaks where the post hole digging is hard and slow work, most of the holes having to be blasted out.

Most of the workers joined their fellow tribesmen in the native Indian Bear Dance on Friday and Saturday evenings which was enjoyed by everyone. Thomas Mayo.

Epic At Flathead. Left Big Draw Fire at Bruns Ranch on Sunday evening. Arrived at the Crow Creek fire that same night. Sent two night crews out with carbon lights and gas lamps.

Trenched this fire on Monday;

very steep and rocky; could hardly get pack horses around fire to carry water and lunches. Made work very difficult. Rolling burning pieces fall down the hill for a great distance, and we lose line at all parts of fire.

Mop up Tuesday and still lose line through rolling pieces. Cools off and we get line around fire. Mop up corners and use slide rocks for line.

Wednesday we lay off majority of crew and patrol; much smoke from interior of fire. Rolling material makes it nasty. Patrol until Saturday and then fire guards take it over.

Thursday a slight shower with lightning. Three smokes develop here. One at Hanson ranch; one at Skidoo Creek; one in Irvine Pass.

Twelve men form a mobile unit with car and we get the Hanson fire in an hour. The Skidoo Creek fire takes all night for a few men and we patrol it the next day. After a long hunt the Irvine Pass fire did not develop being over on the Hot Springs side.

Friday a severe lightning storm followed by heavy winds breaks out and the Forest Service lost a big fire at Bear Dance above the reservation line. The Northern Protective lost one at Rollins; we get five lightning strikes out of it and a great number on the top of the Mission Range between Hell Roaring Creek

and the line. These do not develop at once.

The five that did show were at Clothiers, Fickerings, two in a canon north of Crow Creek and one reported in Irvine Pass but again we hunt for it and fail to find it on our side the slope. All of these fires were knocked down at about one acre in area on Friday night but two had to be patrolled on Saturday.

Saturday a number of lightning fires on top of the Mission Range developed and we sent out a seven man outfit to go over Station Creek and camp at the Blue Bay fire camp overnight and hunt up these small smokes. They got three before coming in. Saturday night the National reported a number back of Skidoo Creek and we go out at ten p.m. and line up our crew for Sunday morning. At five a. m. we get twelve men and a pack string and they stay out two days getting several lightning strikes in a hard rugged rough country.

Our entire trail crews have been on fire duty all week and have made an excellent showing so far. They feel that it is better to knock down these fires while they are small than to let them go for a period and then fight larger fires.

So far our flying squadron from the trail camp has had good luck on these small strikes. We still have about two weeks to go and hope for no more lightning storms like those of the past week. The Flathead National Forest adjoining us reports forty strikes on their side.
P. H. Shea.

Record Broken At Cheyenne River. Balance of pole setting was completed this week. Several local records for speedy work have been broken.

September 4 one man attached 118 brackets to existing pole line. September 6 the setting crew set 15 poles per man day or 121 total for this date. E. F. Pillsbury.

Fire Suppression At Fort Apache. Since January 1, 1934 to date we have had 252 fires on the Fort Apache Indian Reservation and all were suppressed by the regular forestry personnel and IECW enrolled men and foremen.

The Odart Mountain Lookout and two fire guards and the Deer Spring fire guards - two - have now been relieved of duty due to heavy rains in those particular districts.

It is not considered advisable to relieve any of the other lookouts or fire guards at this time due to lack of general rains. E. W. Neave.

Transportation By Canoe At Taholar. Work on the Glessett Creek Foot Trail has continued throughout the week and very satisfactorily. A long hike is necessary at the present time but it may be possible to take the crew in canoes and land them nearer their work some time next week. This will save a great deal of time which is now lost in travelling to and from work. All members of this crew now carry lunches. R. Mackenstadt.

Modern Comforts At Mescalero. We have developed a camp with a capacity for fifty men. From this camp the work on the Three Rivers Rinconada truck trail will be handled. The camp is located at the foot of the White Mountains, one of the beauty spots of New Mexico, if viewed from a great distance. Everything necessary for the comfort of the men is to be had, including piped in hot and cold water. (Hot in summer and cold in winter and you run for it.)

Work began Tuesday on the trail. Two bulldozers, preceded by the swamping and blasting crews. Progress to date is more rapid than was anticipated at the beginning. Much rock and many arroyos present difficult progress. Clinton G. Pierce.

Chicken Dinner Award At Warm Springs. On Labor Day, September 2, we started the week off by having a general field meet, for all camps to take part, and compete against one another in athletics. In which I am glad to say our camp (White Water) won the highest points, and was awarded a chicken dinner.

On Tuesday with the prospects of that chicken dinner ahead we went to work feeling very good, and completed about 2.5 miles of Truck Trail to Bald Peter, which is Project 1.

We also cleared out one half mile of existing horse trail and about two miles of roadside clean-up and Project 36. Edward Larsen.

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